TORONTO, CANADA, FRIDAY, AUGUST 13, 1847.

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THE VIGIL. BY THE REV. EDWARD C. JONES.

When night her ebon curtain spread, Above a world of sorrow, And many a sad and fevered head Was resting for the morrow, Upon the quiet air arose The tones of supplication, For ardent friends, and envious foes, For England's Church and nation.

And now the psalms of Jesse's son,
Imbued with love so fervent,
Blent with the nightly orison,
Of Christ's devoted servant, Anon Te Deum's glowing strain, That olden hymn inspiring, Which still ascends from Christian fanc, His heart and tongue was firing. The couch invited calm repose, And nature call'd for slumber,

But still that gray-haired prelate rose, The hours in prayer to number,-Like him who once prevailed with God, His sinfulness confessing.
The patriarchal path he trod,
And wrestled for a blessing. And think you not, that Angels sped,

Their way through ether winging, And rapture through his bosom shed, As he his chant was singing! Oh, think you not that aiding grace, Within his heart was planted, That glimpses of the Saviour's face, By God's own love were granted.

Church of my love! with sons like him, To serve before thine Altar, Thy light may ne'er its radiance dim, Inscribing conquest on thy brow,
Thou still shalt bless the nations, Of earth the excellency now, -Banner of the Cross.

DIOCESE OF FREDERICTON. (From "Annals of the Colonial Church," by the Rev. Ernest Hawkins, B.D.)

Interest attaching to the first Missionaries Their la-Progress of the Colony—Character of the Clergy—Church Statistics—King's College—Visitations in 1841, 1843—Bishop of Fredericton—State of the Church in the Diocese—Increased local exertions—Help still re-

The foregoing brief memoirs may serve the purpose of conveying some general notion of the first planting torians of the Colonial Church will probably condense look back to them with a feeling akin to that with faithfully in the same field; but a detail of proceedings ody, and the assistance of a voluntary choir. 80 closely resembling those of their brethren would seem like repetition; and it may therefore be sufficalled to undergo.

When the first Bishop of Nova Scotia arrived in his Diocese, which then comprised the whole of the British North American Provinces, he found but twenty-four clergy in all. Of these, six only were settled in New Brunswick. At that time the country was little more than an extended wilderness of forest covered during five months of the year with snow. There were no roads or bridges, and of course no inns or houses of accommodation; and when we consider that this was the character of the country through which the missionaries had to itinerate, with the thermometer ranging from 20 degrees below zero in the winter, to 90 or 100 degrees of heat in the summer, we may imagine the privations, hardships, and dangers which they had to encounter.

As the population was thinly scattered and the clergy few in number, three or four stations were often included in one mission. Thus Mr. Price had charge of the parish of St. Mary, which was divided into four districts, extending twelve miles along the river St. John, and running back into the country upwards of twenty. There was neither church nor residence house in any of these settlements, which were without any means of intercommunication; for, as the Comssary writes, "the country remains yet in a state of hature, almost an impenetrable thicket."*

Again, the mission of Sussex Vale, to which the Rev. Oliver Arnold was appointed, comprised the three Separate townships of Sussex, Hampton, and Norton; and the missionary was consequently obliged to apportion his visits and ministrations to the claims of the several congregations. But it is obvious that in this way—with a monthly visit to one place, and a less frequent one to the more remote hamlets,—the system of the Church could never be duly carried out, and that there would always be great danger of any good Impression which might be made being worn out before the opportunity of deepening it arrived. Still, whatever could be done by so few was accomplished by the and exemplary conduct they had gained the respect and esteem of the people; that their congregations were large, and their communicants increasing; and that frequent applications were made to him for clergymen to supply the churches which were built. During his visitation of the province this year, he inspected the several missions, consecrated four churches on the river St. John, and confirmed 777 persons.†

The Bishop further stated that there were three schools, at Sussex Vale, Woodstock, and Sheffield, at each of which eight native Indian children were boarded and taught; and it is worthy of remark that the Indians in this district, owing to the rapid diminution of game, seemed about to relinquish their wild life and betake themselves to the cultivation of land. But no care of them or of their children by the missionaries could save that doomed race from destruc-

In 1798 the Bishop again visited New Brunswick, and gave a like favourable account of the clergy. It would be tedious to recite the details of every mission, as they were annually sent home to the Society; for they are naturally of a very uniform character, and selders. seldom contain any remarkable occurrence. The his-

* Journal, xxv. 379. † Report for 1793, p. 50.

"Bishop Wilson (of Soder and Man) was a man of prayer. Even late night be night be might be heard. Sometimes the words of the Psalmist were indistinctly heard by his attendants. Sometimes the words of the Psalmist were recognized. Such were the nightly orisons of the Te Deum were recognized. Such were the nightly orisons of this holy man."—Church History.

This holy man."—Church History.

The country with wives and namnes for the mands of the servant, who has been heard to say, "These are our failures." Even Duchesses dreaded his unfavourable sentence on their young daughters when first introdustable sentence on their congregation.

And well may the poor see, from such a relation, how little hoppings is bound to his bargain.—Wilberforce.

And well may the poor see, from such a relation, how little hoppings is bound to his bargain.—Wilberforce. and when we add to these material privations the perfect isolation of their position, the want of a friend to became more and more caustic, till at length he too of so striking a nature, are of daily occurrence in life; own people, the steady opposition of traditional dis- favourites. sent, and the frequent intrusions of the "New Lights," we must be thankful that men were found ready to do

> were the early missionaries of New Brunswick-Ministers Detached from pleasure; to the love of gain Superior; insusceptible of pride; And by ambitious longings undisturbed;—Men whose delight is where their duty leads

As the country began to be opened and cleared, the physical difficulties with which they had to contend, gradually, of course, grew less; and the life and occupations of a missionary became more like that of a laborious curate in the wild and thinly peopled districts of England. It may suffice, therefore, for the purpose of this summary, to give a rapid sketch of the principal events in the later missionary proceedings of

On the lamented death of Mr. Cooke, the Bishop was at a loss, for some time, how to fill the important position which had thus become vacant. But the inhabitants of Fredericton, having conceived a great regard for the Rev. George Pidgeon, during the time that he officiated as missionary at Belleisle, were anxious that he should succeed their late beloved pastor; and accordingly, on General Carleton's presentation, he was formally instituted to the cure of that parish, and shortly afterwards received the appointment of Commissary. Mr. Pidgeon had been formerly an officer in the 65th regiment; but his first inclination, as well as his more mature reflection, led him towards the service and ministry of the Church. He was a man of liberal education and sound principles. For the nineteen years, from 1795 to 1814, during which he had the charge of Fredericton, the Church appears to have made steady progress; though bours, trials—Great extent of their Mission—Their exemplary conduct—Indian Schools—Details of uniform character—Rev. G. Pidgeon—St. John's—Rev. Robert Willis—National Schools—Rev. G. J. Mountain—Rev. J. Milne—Sir Howard Douglas—Ecclesiastical Returns of the several Parishes—Bishop's Visitations

—Progress of the Colony—Character of the Colo the war than it would have done, had it not been for the strong opposition which the Governor of Massa-

chusetts offered to the policy of President Madison. Nothing can be better evidence of the estimation which the character of Mr. Pidgeon was held, than the fact that, on the death of Dr. Byles, in 1814, he of the Church in one important colony. Future hiswas directed by the Bishop to take possession of the ering the vast increase of that capital within the last the annals of these early times into a few paragraphs. thirty years, it may be interesting to record in this Yet it cannot be without interest and even profit to place a few particulars from his report. There were trace the steps of the first missionaries in a new countree then, in 1814, eight hundred members of the Church try; and as "the memory of the just is blessed," it is of England; one hundred of whom were attendants at surely fitting that some record should be preserved of the monthly Communion. The church, "a large and the lives and labours of such men as Andrews, Bisset, handsome structure, was constantly filled by an exem-Cooke, and Scovil. These were the men that first plary and devout congregation;" but the Scotch subscribed money to procure his liberation, but prohade the sound of the Gospel to be heard amid the Presbyterians, comprising some of the most wealthy vided an annuity of £120;—services for which he snows and the control of the control of the most wealthy vided an annuity of £120;—services for which he snows and the control of the control shows and forests of New Brunswick. They were, inhabitants, and the Roman Catholics, who were in showed no gratitude, but received as less than his due.

frequently suffered from attacks of a painful disorder, cient to add such particulars as tend to illustrate the now entirely gave way, and he died May 1, 1818, to time, and the labours and trials which the clergy were of respect was paid to his memory; and a sermon was preached, on the occasion of his funeral, by the Rev. Robert Willis, a chaplain in the Navy, of high character, who was then in the town.

(To be continued.)

GEORGE BRUMMELL, THE WIT AND COURTIER. (From the Churchman's Monthly Penny Magazine.)

It is profitable to trace a well-spent life from its dawn to its peaceful close. Much instruction may be gained by seeing from what minute beginnings great results flowed. It is also profitable to trace an ill-spent life throughout its devious course, and to mark by what means the worthless character was formed, and the miserable catastrophe brought on. Of the herd of triflers who thronged the streets

some fifty years ago, scarcely any record remains .-Some reformed and became useful members of society; a few turned to God, and were blessings to mankind; but who shall say how many continued frivolous till the end of their days, and died, leaving no gap in the social edifice? One, however, distinguished by his excessive frivolity, has been rescued from the oblivion which usually follows an useless life. Natural wit, and Royal favour imparted a transient brilliancy to a ontemptible career.

Above a hundred years ago there was a shop in Burystreet, St. James's, kept by a man named Brummell. Lord Liverpool, while still Mr. Jenkinson, took lodgings over this shop, and recommended his landlord's son to Lord North, who made him a clerk in the Treasury. Afterwards the clerk was appointed private secretary to the Prime Minister, married the daughter of Richardson, the lottery-office keeper, made a fortune, and bought a country-house. The youngest of his three children was named George, and it was this child who afterwards became notorious.-One anecdote related of his childhood was a faithful first missionaries of New Brunswick. The Bishop of Nova Scotia reported in 1792, that by their activity greediness unrestrained by the iustinct of beasts, or the reason of man.

The visitors at the home of the father contribute to form the character of the children. Sheridan frequented Mr. Brummell's. Adorned with brilliant talents, his actions were often marked by egregious folly; not satisfied with making witty repartees, he descended to mischievous practical jokes. Little George, naturally foolish, as well as witty, must have been fascinated by such a character. At Eton he was considered clever and idle. At Oxford he made no progress in study. Early left an orphan, in possession of a fortune of more than twenty thousand pounds, he embarked without restraint in the world.

A casual introduction, while at Eton, to the Prince of Wales, was the means of procuring him the gift, when only sixteen, of a cornetcy in the Tenth Hussars, the Prince's own regiment. From this point he started in his ruinous career.

Distinguished by an elegant figure, polite manners, witty sayings, and taste in dress, he became the favourite of the Prince, and the model of the fashionatory of one mission is, more or less, the history of all. ty and affectation. In his small, but luxurious es-As settlements increased, more missions were opened tablishment, a French cook was included; and among tablishment, a French cook was included; and among his guests the Prince of Wales. His repartees were

* "The Excursion"-Book the Sixth.

all was very much of the same character. They had every aspirant to fashion. The tie of his cravat was for, but himself. all great distances to travel, and much hardness to considered unrivelled, and was acquired by hours Well may the heart sink at reading the sketch of mology,—the eye of day."—T. Campbell endure from the severity of the climate and the nature spent in practising the art with his valet. A bundle a life so utterly useless, so increasingly miserable; estain. Assuredly, therefore, their reward was not here: ced, knowing that his criticisms would be circulated rapidly in the highest circles. His sarcastic speeches comfort or advise, the coldness or worldliness of their boldly levelled them at his royal master and his royal and point to the fact, that in every station good con-

His fall was as sudden as his elevation. Unexpectedly he found himself excluded from the society where he had been caressed and corrupted. and to suffer so much for their Master's sake. Such

The Prince had once admired a snuff-box that Brummell held in his hand. The pretty bauble was of course, presented to its noble admirer. At the same time the Prince desired the favourite to order at his jeweller's any box he pleased. The courtier replied he should choose one containing a portrait of the Prince. A magnificent box was ordered; but afterwards when Brummell inquired whether it was ready, he heard that the Prince had desired none might be delivered. By this he knew that his fate was realed, and immediately he cultivated assiduously his former acquaintance with the Duke and Duchess of York; while he took every opportunity of revenging himself on his early patron, and the author of his greatness. In his absurd arrogance, it is said, that he declared, "I made him, and I can unmake him;" and that he threatened to bring the old King into fashion. While, on another occasion, when the Prince entered a room where he was, and noticing his companion, overlooked him, he said to that companion, in a voice loud enough to be heard by the Prince, "Pray, who is your fat friend?" Pride so insane, nited to ingratitude so base, soon met with their due reward. The fame of the model of fashion had already begun to decline, when gaming and luxury swallowed his slender fortune, and obliged him to escape from his creditors by a hasty retreat to Calais. His friends, re pitiful than he deserved, not only assisted him with money, but procured him a situation as consul at Caen. Here he lived in luxury far beyond his narrow means; but even of these he was suddenly deprived. by the annihilation of the consulship. Though now reduced to depend for his subsistence on the bounty of his former acquaintances, he retained his old habits; feeding on every species of delicacy, and dressing himself in a complete change of linen three times a-day. His blacking for his boots, of the most exnsive kind; his oil for his wigs, and his primroseoured gloves, were in his eyes necessaries of life.

At last one of his chief creditors, exasperated by his incurable extravagance, broke into his room, and, with a band of men, saluted his eyes when he first ned them in the morning. Vain were his pleadngs; he was forced to dress himself hastily in the nce of his assailants, and was carried off to pri-Here he was lodged in a room with four other oners, and exposed to the society of felons. Afries of his confinement. Bitter were his lamentations over the fare provided for him: a single mutton-chop and pigeon (a bird for which, he said, he had never a fancy) he considered quite insufficient for his dinner.

His former friends hearing of his situation, not only says the present Bishop of Nova Scotia, "shining look back to them with a feeling akin to that with which were in respectively. The present Bishop of Nova Scotia, "shining look back to them with a feeling akin to that with which were many the respectively. The next year Mr. Pidgeon reported that his be consumed. Proud as he still was, he would gladly which we regard those apostolic and self-denying men who so who so which we regard those apostolic and self-denying men who so w who first preached the doctrine of the Cross to our improvement in the service of the Church had been permit any stranger to treat him to wine, and would be considered the control of the constant of the con Own rude forefathers. Others there were who laboured effected, by the introduction of a better style of psalm-There was no meanness to which he would not stoop, This was his last report. His health, which had rather than miss an opportunity of indulging himself; while he never scrupled secretly to ridicule his benefactors for any vulgarity of which he thought them social and religious condition of the country at that the universal regret of his parishioners. Every mark devoted to the care of his withered form, and would then sally forth in the street to display it, arrayed in its delicate attire. Though he was induced by repeated remonstrance, to be satisfied with one suit of clean linen daily, and with a black silk stock instead of the inimitable tie, he still adhered to the primrosecoloured gloves, and indulged in many other extrava-

But the time of his deepest humiliation approached. His constitution had received an irreparable blow by his sudden removal to prison. Attacks of paralysis so enfeebled him that he became unable to take care of his idolized person, and his presence was as much avoided at the table d'hôte, as his society had once been courted in the palace. His wit entirely forsook him, and his spirits failed. He was now to be seen wandering about the streets in tatters, a miserable, and even disgusting object: till one day he fell down as he was crossing the way, and on being picked up, on. It was now considered necessary to employ an old woman to sit in his room. Greatly annoyed by this measure, he often proved rebellious, and a man was called in to oblige him to go to bed. Abandoned to the care of mercenary menials, he was utterly neglected, and only once a-month was he indulged with clean clothes. Sensible of his altered condition, he shrupk from the gaze of all. His degraded state excited the compassion of visitors, and with much difficulty they succeeded in obtaining him admission into an hospital called Le Bon Sauveur, in which kindhearted sisters of charity ministered to the destitute

When the coach arrived to convey him there, he nagined that he was going to be taken to prison again and struggled and screamed while carried down the stairs. But the benevolent countenances of the nuns, and a blazing fire more than reconciled him to the change in his position. The English clergyman was now almost his only visitor. Never in all his experience did this clergyman approach a being more accessible to religious ideas. Regarding worldly opics, some sparks of intelligence might still be elicited from his enfeebled mind; but none-when Divine truth was set before him. This subject seemed utterly strange and incomprehensible. Of prayer, of through his blood, he was as ignorant as the darkest of the heathen. When the last night of his life arrived (which it did after he had been a year in the ospital), the clergyman entreated him to try to pray. 'I do try," was his reply; but his next words rendered it doubtful whether he had understood the entreaty. With his dying breath he repeated, after his attenfeared that his mind was then incapable of following any ideas. He died in March 1840, at the age of sixty-two. The death of friends had never drawn hurt." from his eyes a tear. The tears he shed had been for his own privations, or for his dogs, whom he reck- the other. "As I rode here to-day, my horse did not oned among his best friends.

Selfishness unrestrained, and undisguised, had been the leading feature of his character: yet that exlusive regard to self had never led him to consider the welfare of his immortal soul. His solicitude had been and yet not enough to have God love him. confined to the care of that perishing body, which, so long his pride, sunk at last so low. He had expe- Master, as the servants of the Devil are for theirs. perienced, as Wolsey had, the feeble tenure of princely favour, but could not (like Wolsey) have said "Had I unless I give Thee myself. So what Thou givest me served my God with half the zeal with which I served | will not satisfy me, unless Thou give me Thyself.my king he would not have abandoned me in my old | Countess of Warwick.

and additional clergymen sent out; but the work of circulated from noble to noble; his dress imitated by age,"-for no human being had he served, or cared

life, and how little prosperity. Such falls, though not duct is requisite for permanent respectability; and they ought also to teach us to seek earnestly from God that wisdom and that "godliness which is profitable unto all things, having the promise of the life that now is, as well as that which is to come."

FEAR AS A MOTIVE TO REPENTANCE.

and the view of this alternative may well be supposed to operate to a certain degree on base and sordid minds,—or those who, without any sense of virtue, or any presence of its proper enjoyments as naturally the greatest good, make no other choice of heaven than as the least of two great evils. To be deprived of sensual gratifications, they hold to be an evil of no but yet they conceive of this absence of pleasure as justly apprehend those who are excluded from heaven nust undergo in the place of punishment. On minds thus depraved, the view of the alternative of endless nappiness or endless misery was intended to operate; and it is an argument of God's wonderful mercy, that he has been pleased to display such prospects of futurity as may affect the human mind in its most corrupt and hardened state,—that men in this unworthy state, in this state of enmity with God, are yet the objects of his care and pity,-that "he willeth not the death | May 8. of a sinner, but that the sinner should turn from his way and live." But, to imagine that any one whom the warnings of the Gospel may no otherwise affect than with the dread of the punishment of sin-that any one in whom they may work only a reluctant choice of heaven, as eligible only in comparison with a state of torment, -does merely in those feelings, or by a pusillanimity in vice, which is the most those feelings can effect, satisfy the duties of the Christian calling,-to imagine this, is a strange misconception of the whole scheme of Christianity. The utmost good to be expected from the principle of fear is that it may induce a state of mind in which better principles may take effect. It may bring the sinner to hesitate between self-denial here with heaven in reversion, and gratification here with future sufferings. In this state of ambiguity, the mind deliberates: while the mind deliberates, appetite and passion intermit: while they intermit, conscience and reason energize. Conscience conceives the idea of the moral good: terwards he obtained some alleviations to the misedelight; she becomes the willing pupil of religion; she learns to discern in each created thing the print of sovereign goodness, and in the attributes of God descries its first and perfect form. New views and new desires occupy the soul: virtue is understood to be the resemblance of God; his resemblance is coveted, condition of those who resemble him; and the intoxi-

MISCELLANEOUS.

Unstable Professors .- It is with such men as it is with the sea, when a spring-tide covers all the shore; when it ebbs, it discovers nothing but sands, where before was nothing but deep water. So, these affected and following Christians discover, that there is nothing but barren sands at the bottom, and that they are as unstable as water .- Bishop Hopkins of London-

A Swiss Labourer's Reason for not Worship-PING THE VIRGIN MARY .- A poor Swiss sabotier, or wooden shoe-maker, recently converted from Romanism, on being asked why he had left off worshipping the Virgin Mary, replied, "because she says, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.' Now, 'If she has need of a Saviour herself, how can she save me?"

PRACTICE BETTER THAN SPECULATION. - When all is done, positive and practical divinity is it must bring us to heaven; that is it must poise our judgments, settle our consciences, direct our lives, mortify our corruptions, increase our graces, strengthen our comforts, save our souls.—Bishop Sanderson.

THE ADVERSARY DISAPPOINTED .- Satan's craft. like Pharoah's destruction, is made to shew forth the t was found that one of his boots was only half drawn glory of God in the preservation of his people. The presence of the Evil One causes the faithful to walk more carefully with Christ; or, as it has been well said, "the wit and the malice, the rage and the strength of devils, only serve, like a hedge of thorns, to keep the sheep of Christ within the fold."

ERROR REPRODUCED .- Opinions start up, and flourish and fall into disgrace, and seem to die; but like Alpheus and Arethusa, they only disappear for a time, and rise into light, and into favour again .-

PUBLIC FAVOUR SUSPICIOUS .- When Phocion had made a speech which was applauded by the populace, he asked, "Have I not said some foolish thing?"-

the Bible, of God, of Christ, and the way of salvation sink lowest into that depth, stand nearest in advancement to those heights; for the great king who is the the humble.—Leighton.

CAUSE OF THANKFULNESS .-- A minister was once speaking to a brother clergyman, of his gratitude for a merciful deliverance he had just experienced. "As dants, a prayer for a contrite sinner, but it is to be I was riding here to day," said he, "my horse stumbled and came very near throwing me from a bridge, where the fall would have killed me, but I escaped un-

"I can tell you something more than that," said stumble at all." We are too apt to forget common mercies.

The almost Christian is the unhappiest of men; having religion enough to make the world hate him, The servants of God should be as bold for their

O Lord, what I give Thee doth not please Thee,

THE DAISY.—The word daisy is a thousand times unced without adverting to the beauty of its ety-

When a man chooses the rewards of virtue he of the country. With wives and families for the most of tumbled cravats has been seen in the hands of his pecially when it is considered that those attractive should remember that to resign the pleasures of vice

Ecclesiastical Intelligence.

ENGLAND. VIZAGAPATAM, May 1.—Considerable excitement has

vizagapatam, May 1.—Considerable excitement has prevailed, and still continues to prevail, amongst the native community here, more especially amongst the Brahmins, consequent upon one of them having last Sabbath morning expressed to the Rev. J. Hay M.A., of the London Mission Society, his determination to renounce idolarry, and desire to embrace Christianity. The individual apparantly an intelligent young man of about 20 years of age, had been for some years under Christian instruction, and latterly one of the monitors in Mr. Hay's School and (From a Sermon by Bishop Horsley.)

The alternative which the Gospel holds out is endess happiness in heaven, or endless suffering in hell;
and latterly one of the monitors in Mr. Hay's School and his mind having, by Divine grace, been enlightened to discover the error of Paganism, and its utter inability to confer salvation, he therefore conscientously and voluntarily sought to be admitted by baptism into that Church which alone is able to bestow it. Upon the discovery of this circumstance in the town, multitudes of natives of all castes immediately repaired to the Mission house, armed with all kinds of weapons, and there behaved with such violence and disorder, and even threatened the lives of the inmates, that the aid of the police was obliged to be sought for, but as so small a body could not act against such a multitude, it was at length determined to lodge the young man in the custody of the head of police, with a view to moderate size, to which they must submit in heaven; but yet they conceive of this absence of pleasure as more tolerable than positive torment, which they himself that no unfair means had been made use of in the himself that no unfair means had been made use of in the conversion of the young man, but that the desire was purely voluntary on his part, he ordered him to be escorted by a strong military guard from the 41st Regiment (previously applied for and kept in readiness) to the mission house, to be delivered to the charge of the Rev. Mr. Hay—the young man having peremtorily refused to go elsewhere. A meeting was held at the mission house, in stead of at the chapel (prudence having dictated such a measure) on Wednesday evening the 28th ult., when the convert made a public confession of his belief, and was admitted by hantism into the Church. Madras Athengem dmitted by baptism into the Church.—Madras Athena

EWELL DEANERY.—The first stone of the deanery and parish church of Ewell was laid by Sir John Rae Reid, Bart, M.P., on Saturday last, in consequence of the dilapidated state and insufficient accommodation of the present church. The gentry connected with the place and the clergy of the deanery were entertained at lunchcon by the Rev. Sir. George L. Glyn, Bart. lay Rector and vicar, after which Divine service commenced in the church, at three o'clock. The Rev. R. Tritton, M. A., rural dean, addressed a numerous congregation, in behalf of the building fund, which is yet short of the sum required by about £900, and a collection was made amounting to £64 16s. 1d. At the conclusion of the service a procession was formed to the site of the new edifice, on an aere of ground given to the parish by Sir George Glyn; it consisted of the national school children, the parish officers and tradesmen, the Clergy and gentry, closed by the Ewell Lodge of Freemasons, assisted by the brethren from London, whose kind attendance on the occasion much contributed to the the weather gladdened and blessed. The church now building will increase by more than double the present accommodation in the parish, the old church seating 450, while the new one is to contain 948. The contract is taken by Mr. G. Myers, of London, and Mr. Killick, painter, of Ewell, at £5022; the architect is Henry Chilton, Esq., 8. Whitehall place general effect of a scene which the providential beauty of Esq., 8, Whitehall-place.

PRESENTATION OF PLATE.—TESTIMONIAL TO THE REV. WILLIAM SCORESBY, D.D., F.R.S., &c., LATE VICAR OF BRADFORD.—(From our own Correspondent.)—Bradford, Yorkshire, Monday.—This day, at noon, a large number of the friends and late parishioners of the Rev. Dr. Scoresby assembled in the large room of the Church Institution, where he had been invited by his testimonial committee in order to affect an approximate to timonial committee, in order to afford an opportunity to his friends and late parishioners to testify to him their esteem and gratitude for his services as vicar of the parl palate might not find it sweet, but because vice ish for some seven years, by requesting his acceptance of Judaism. Years rolled on, and she felt undisturbed

urn and soup tureen, weighing upwards of 120 ounces.—
The service, the cost of which is £200, presented an elegant appearance. The urn and tureen bear the following inscription:—" Presented to the Rev. W. Scoresby, D.D., F.R.S., member of the Institute of France, &c. &c., on his resignation of the important charge of the Vicarage his resignation of the important charge of the vicarage of Bradford, Yorkshire, as a testimonial of regard and esteem of his friends. June, 1847." An address, accom-panied by an elegantly-bound Bible and Prayer-book, was also presented on behalf of the teachers in the parish church Sunday-school, as well as another Prayer-book, presented to him by a Bible-class in the Sunday-school, all of which the reverend doctor accepted and acknow-ledged with feelings of great emotion, displayed throughout a long and able address.

The foundation-stone of a new church for the district of Two-mile-hill, St. George's, Gloucestershire, was laid last week by the Rev. C. H. Johnson, the newly-appoin-

The Archdeaconry of Barnstaple has become vacant by the death of the Venerable George Barnes, D.D.; the appointment is in the gift of the Bishop of Exeter. By Dr. Barnes's death the Rectory of Sowton, Devonshire, has become vacant. Its annual value is £216, and it is in the gift of the Bishop of Exeter.

The Vicarage of Whearstead, Suffolk, has become vacant by the death of the Rev. George Gapper. It is worth £200 per annum, with residence, and is in the gift of the Lord Chaucellor. By Mr. Gapper's death the Vicarage of Gosbeck, in the same county, has become vacant. It is worth £400 per annum, and is in the gift of the Rev. E. Attwood. Also the Rectory of Little Blaenham, Norfolk, value 200 per annum, in the gift of S.

Halls, acting Chaplain of Black Town, who had but re-cently arrived in the Country. He died of affection of the heart; and was buried at St. Mary's, leaving a widow in a feeble state of health

Jewish Intelligence.

JERUSALEM.

concerted at thus being taken "in their own craftiness," by having passed off this lad as a Turkish subject.

M. M. has been placed in the School of Industry, now fountain of that power, hath given us the character of himself that he resists the proud and gives grace to the humble.—Leighton. other of our convert tradesmen, tailor or shoemaker. CELEBRATION OF JANUARY 21ST.

On Thursday, the 21st instant, being the fifth anniversary of the first Protestant Bishop in this city, we had public service in the forenoon, when I read prayers, and the Bishop preached himself, for the first time, in consequence of slight indisposition, since his arrival, a very appropriate and impressive sermon, from 1st St. John ii. 28, which, as we shall obtain a copy of it for you, I need not further characterize here. On the evening of the same day, and for its commemoration, the Bishop had same day, and for its commemoration, the Bishop had invited the Revds. W. D. Veitch, F. C. Ewald, and myself, to meet all the inquirers and converts connected with the mission at his house; when his Lordship again read "M. de Rothschild has lately transmitted 500 francs to and expounded the same second chapter of the 1st of St. the Committee of Jewish ladies at Bordeaux, 300 frances John, and dwelt upon the 28th verse particularly. He did this in German, and desired Mr. Ewald to close with a prayer in the same language. A German hymn was also sung to the piano, played by Mrs. Gobat. The occasion was both solemn and interesting to all. I may mention here, that in accordance with the Bishop's desire, I have commenced a course of explanatory lectures on the whether in Paris or throughout France, among Israel-History of Abraham, at the afternoon service on Wednesdays; the third of which I shall have to deliver this after-

APPOINTMENT OF THE ARMENIAN PATRIARCH.

Preliminary notice has just been received by the Pasha, of the appointment of the Armenian Bishop Kyriakos here, as Patriarch; and as he is an old friend of Bishop Gobat's, as well as mine, and very friendly to our missic his Lordship intends calling on him on the occasion.

ATTEMPT AT POISONING AT THE SYRIAN CONVENT. A shocking case of attempt at poisoning has just occurred in the Syrian Convent here. A young and very intelligent, well-informed, and well-disposed young priest of that convent, with whom I have been acquainted ever since he was a deacon, had lately returned from their patriarch at Deir Safran, who had sent for him on purpose, now consecrated bishop. On Saturday last, having called on Bishop Gobat for the first time, with two priests and a monk, who had come with him to this city, they came to my house also. The same evening, after performing service in their own convent church, they all sat forming service in their own convent church, they all sat down together to supper; when such virulent poison was found to have been mingled with the pepper they used, that they were all taken with the most violent symptoms, and very narrowly escaped immediate death. Dr. Macgowan was called in, and yesterday declared them all out of danger. On that day Bishop Gobat, attended by the Rev. W. D. Veitch and myself, returned the poor Bishop's call, and we found him just recovering. The symptoms show that corrosive sublimate must have been used. The suspicions fall very strongly on an individual (of that community) out of the convent, who had been observed in the kitchen that day, and of whom the bishop had been previously warned.

previously warned.

Yesterday, the 26th, being Bishop Gobat's birth-day, the English and Prussian Consuls, with the members of the mission and their families, all met at his house in the evening, when there were also some English and American

> BERLIN. BAPTISM OF A JEW.

Extract from Rev. R. Bellson's Journal.

Extract from Rev. R. Bellson's Journal.

I have now to mention a baptism that took place on Sunday, the 24th February. The convert was a Jew from Denmark, whom I had instructed for two months. He is a very respectable man, a hatter by trade, and one of those happy instances which require no pecuniary assistance. I had scarcely room to stand at the font, when I baptized him, so full was the chapel. Every chair, bench, and footstool, out of the vestry, pulpit, and reading-desk were in use, and every spot where a person could stand was more than occupied. Besides which, I was told that at least 800 people could not find admittance at all. I am happy to say there were many Jews present, and I trust the words then spoken may have gone to the hearts of some of them. Some of the English congregation, who take an interest in the Jews, were also there, and were much edified. Our good cause is certainly and evidently on the increase here.

certainly and evidently on the increase here.

A circumstance occurred within the last day or two, which I had to witness much oftener in the duchy of Powhich I had to witness much oftener in the duchy of Posen. One of the Jewesses to whom I give Christian instruction, was sent for by the Jews, under pretence that a letter with money had arrived for her. But when she came to them, instead of money, they abused her very much, and freely bestowed their curses upon her for daring to embrace Christianity. They then opened a side-door, and in walked her mother, whom they had furnished with money to come to Berlin and take her daughter home; the latter they did not allow to stir out of the room again. They sent another Jew to her lodgings, to fetch her things, and pay all she owed. This morning she was able to come and see me; her mother, however, she was able to come and see me; her mother, however, followed her to the door, but refused to come in to me. She has not lived with her mother for twelve years, who is a poor woman, and cannot afford to give her even a meal. However, I don't know even how the matter will

AMSTERDAM.

DEATH-BED OF ABRAHAM, A CHILD, NINE YEARS OLD.

Extract of a Letter from the Rev. C. W. H. Pauli, Last spring, I baptized a Jewish family, consisting of seven souls. B—, the father of the family, belonged to an ancient Portuguese Jewish family; and when young, he had married a Christian woman of the Reformed Church, (an occurrence not very uncommon here, in Holland,) who, shortly after her marriage, embraced Jewish religion. This family fived to transfer in the where between two and three bundred Jews live, who are as bigoted as those of Rotterdam. One of their teachers used to endeavour to annoy me, and to taunt me, by saying, "Go to Mrs. B—, and try to bring her back to your religion. But, I suppose," he used to add, with a sneer, "she has found Judaism, after all, to be the religion of the Bible." I went to B—, and he came to me at Amsterdam. I visited him many—many a time, but the stony heart of the man and his wife remained for a long time unmoved, till the Lord, in his mercy softened it. The words I spoke in my weakness and simplicity, the Spirit of grace brought home to their souls. The Gospel light broke in upon their darkness. The man was first converted, and shortly after his wife. No sooner had they ade a public confession that Jesus is the Christ, than a The foundation-stone of a new church for the district of Two-mile-hill, St. George's, Gloucestershire, was laid last week by the Rev. C. H. Johnson, the newly-appointed incumbent of the same. It is to consist of chancel, nave, and north aisle, with a tower and spire 124 feet high.

The exterior of the new church, Tewkesbury, dedicated to St. Mark, is now complete. The fitting up of the interior is rapidly proceeding. The consecration will take place in August.

The foundation-stone of a new church for the district made a public confession that Jesus is the Christ, than a flood of severe persecutions broke in upon the family, so much so, that I was obliged to remove them to Amsterdam, where I received the father and all his children, by baptism, into the Church of Christ. A new persecution arose, and the father of this interesting family was brought to the brink of abject poverty, but he bore all with that resignation and fortitude, which would have done honour to a primitive Christian. He was again obliged to remove them to Amsterdam, where I received the father and all his children, by baptism, into the Church of Christ. A new persecutions to much so, that I was obliged to remove them to Amsterdam, where I received the father and all his children, by baptism, into the Church of Christ. A new persecution arose, and the father and all his children, by baptism, into the Church of Christ. A new persecutions of the proverty, but he bore all with that resignation and fortitude, which would have done honour to a primitive Christian. in order to get a livelihood. Scarcely arrived here, it pleased God, in his mysterious providence, to try the faith of these young converts with peculiar afflictions. Till now, the poor man used to comfort himself under all his trials: We are all, thanks be to the Lord, in good health, and can work; therefore we must not murmur, for we are still better off than those who have illness in their families. But all at once, five of his children were taken ill,

one after another.

One of these children, a fine boy, nine years of age, Abraham by name, the darling child of his affectionate father, became dangerously ill; he was attacked by a malignant ague, and words would fail to describe the piety with which he tried to comfort his suffering brothers enham, Norfolk, value 200 per annum, in the gift of S. ackson, Esq.

The Bombay Times records the death of the Rev. Mr. lalls, acting Chaplain of Black Town, who had but the catechism, which he had already learned, and passalls, acting Chaplain of Black Town, who had but the catechism, which he had already learned, and passalls, acting Chaplain of Black Town, who had but the catechism, which he had already learned, and passalls, acting Chaplain of Black Town, who had but the catechism, which he had already learned, and passalls, acting Chaplain of Black Town, who had but the catechism, which he had already learned the catechism. the catechism, which he had already learned, and passages of Scripture,—fearing he might forget them. After several weeks of suffering, the ague left him; but dropsy attacked him, and took its place, and so dreadfully that all hope of recovery was given up.

His suffering parents standing at his bed-side, shortly before his departure to his eternal rest, crying and sobbing, the little sufferer said to them, "O! do not cry, for Abraham is going to the Lord Jesus Christ, whose all

Abraham is going to the Lord Jesus Christ, where all Christian children go to." His sufferings became excru-ciating, but not a murmur was heard. On the day of his RELIGION.

RELIGION.

Letter from the Rev. J. Nicolayson.

I have also now to report the final liberation of the foreign from the fell sleep with a heavenly smile upon his placid face, and angels carried his emancipated and redeemed soul into the bosom of "Father Abraham." The parents, who, up to that reported before), who is now, by the authority from Constantinophe, declared perfectly free to choose for himself in matters of religion, and has accordingly been restored to us by the Pasha; to whom we certainly are much indepted for the course he has taken in the case. This is the more important because, as the youth has throughout been treated as a subject of the Porte (although by his own statement an Austrian), it decides the case of any and a real desire to be despised and trampled in by all the world. And I believe that they that ink lowest into that depth, stand nearest in advanced to the contract of the con

We have repeatedly felt called upon to give publicity to munificent benevolent actions of individuals among the Jews, as well as to the numberless charities of the nation at large, unequalled among other nations and communities. Although, therefore, the reference which a recent number of the "Archives Israelites" makes to the charitable disposition of one of the most distinguished members of the Jewish community at Paris, does not present any new feature in the records of Jewish benevolence; yet we think it right to preserve in our pages such notices as we think it right to preserve in our pages such notices as occasionally transpire of the unostentatious liberality with which rich Israelites so frequently dispense the means which God has placed at their disposal.

After mentioning that, in consequence of the general distress, M. de Rothschild had caused 30,000 loaves to be distributed in the different districts of Paris; independently of the large supply of fuel and bread placed by him at the disposal of the Jewish Consistory, and of the large supplies daily distributed at his residence, the peri-

to the Committee at Metz, and 100 francs to the Jewish

"We take this opportunity to communicate to or

noon, on "Abraham's worship." (Gen. xii. 7, 8.) children of both sexes in the Jewish School at Paris.